

Praise out of the Mouth
of Babes: ~~47. 2. 3~~

Or, a particular

ACCOUNT

Of some EXTRAORDINARY

Pious Motions

AND

Devout EXERCISES,

Observ'd of late in

Many Children

IN

SILESIA

Matth. xvi.

*Ye Hypocrites, ye can discern the Face
of the Skie; but can ye not discern the
Signs of the Times?*

L O N D O N,

Printed and Sold by J. Downing in
Bartholomew-Close near West-Smith-
field, MDCCCVIII.



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THE
PREFACE
TO THE
READER.

THE Assurance of God's special Providence continually engaged in Favour of his Faithful People is one of their greatest Comforts upon Earth; which supports them under all the Burthens, and in all the Difficulties of their present station: So that it may be called the Staff of the Christian Pilgrim, which he always keeps in his Hand, in order to his more upright and more comfortable Walking.

And it is an Act of wonderful Compassion and Condescension in the All-Governing God, that he hath so fully and affectionately assured us of this important Truth. Acquainting us, That

2 Chron. 16. 9. his Eyes run to and fro throughout the whole Earth,

The Preface.

to shew himself *Strong* in the behalf of them whose heart is upright towards Him. *And that* all his Angels are *Ministring Spirits*, (a) sent forth to Minister for them that shall be Heirs of Salvation.

Yea doth not our Blessed Saviour assure us, That the little Sparrow, (b) tho' not worth above half a Farthing, is an Object of Providence! And that God feeds the Lions (c) and the Ravens, (d) Creatures of no great use, when they in their way Cry unto Him! And will not our Heavenly Father (e) much more regard the Necessities of Men, made after his own Image, (f) and the Prayers of Christians asking in the Name of his Dear Son? (g) Since he has told us, that their very Hairs are all numbered. (h)

But if after all this, any one finds his Trust in God beginning to Waver in any pressing Trial, and ready to Stagger by reason of Unbelief; we behold

(a) Heb. 1. 14. (b) Luk. 12. 6. (c) Psal. 104. 21. (d) Luk. 12. 24. (e) Matt. 6. 26. (f) Joh. 16. 23. (g) Col. 1. 13. (h) Matt. 10. 30.

The Preface.

in the following Narrative, such a Glorious Train of surprizing Providences in the behalf of a Pious and Charitable Undertaking, as is enough to strengthen a very weak Faith, and to enliven a Heart almost dead in Despondency.

But here we must take due Care that we do not abuse this glorious Display of Divine Providence, by unwarrantable Applications of it: Where neither the Call of God is so manifest, nor the Matter so important, nor the Qualifications for the Undertaking so suitable, as in the Case hereafter related.

The mighty Faith, constant Zeal, unwearied Diligence, entire self-Renunciation, enlarged Charity, and the deep Humility of the Reverend Doctor Franck, seem to be Endowments of an uncommon Size, and God has been pleased to employ them in uncommon Efforts: And at last the integrity of the Good Man's Heart, supported by an Invincible confidence in God, hath carried him thro' all the Difficulties of a vast Undertaking, and thro' all the Hardships of unkind Censures and Oppositions (the usual treatment of good Designs) to the great Glory of a superintending Providence.

This

The Preface.

This serves to Teach us, that Humane Fore-sight cannot apprehend the Height and Length to which a good Work may be advanced by a Blessing from Above: And it may be a seasonable Encouragement to all those Honourable and Worthy Persons among us, who have in singleness of Heart engaged themselves in any of those Four Noble and Blessed Designs now, thro' the Goodness of God, happily advancing among us. Namely,

The Suppression of Scandalous Impiety and Vice.

The pious Instruction of Youth and ignorant Families.

The Cultivation of Religion by pious Conference.

And the Propagation of the Christian Faith among Infidels.

To all which Excellent Undertakings it is exceedingly to be wisht, that one more may be added; to wit, vigorous Endeavours for Protestant Union. And Blessed be God, we have many Excellent Persons among us, as fit to carry on this Happy Work as they are eminent in all the Rest. Whose admirable Example is here humbly and earnestly recommended to all that bear the Great and Venerable Name of Christian, in faithfulness to the Interests of our Common Lord and Saviour Jesus Christ, by his unworthy Servant

Jan. 20.

1706.

Josiah Woodward.

The Recommendation of another Eminent Divine of the Church of En- gland.

YOU have here a Faithful Account
in short of many Passages of an
Extraordinary Providence, relating to
the strange success, which a worthy Per-
son met with in his Undertaking to E-
rect a considerable piece of Building for
Charity-Uses. The Designing, the Car-
rying on, and the Finishing of this Work,
were accompanied with so many favou-
rable Circumstances of a Divine Con-
currence, that 'tis hoped, the Reading
of them may warm your Heart, and
strengthen your Faith in God; which I
am perswaded it will do, if you seriously
consider these Guidances and Foot-Steps
of an almost miraculous Providence,
which are here truly and piously related;
and what a fresh and speaking Approba-
tion from Heaven is here given to that
most excellent Virtue of Charity to the
Poor.

This

The Recommendation, &c.

This that you have now before you, is drawn out from a larger Account which may be had from the same Bookseller. Both the Original and this Abridgment are given us by such Persons as are of unquestionable sincerity, and have distinguished themselves in the World by their Piety and good Learning. Some Persons in eminent Stations amongst us, and who are remarkable for the Solidity of their Judgments, as well as for their Christian Virtues, have already perus'd the larger Account, and have expressed the great satisfaction they found, and their Approbation of it; and some true Lovers and hearty Promoters of Christian Knowledge, have been desirous that the History of this Providential Work in the King of Prussia's Dominions, under the convenience of a small Tract, should be communicated to many, to revive their Faith, and Affiance in God, to excite them to give Him Praises for the signal manifestation of his especial Providence in this Age of Infidelity; and to animate them to all manner of Pious and Charitable Works.

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TO THE
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THE following Papers contain an Abstract partly of a Narrative printed beyond Sea, partly of some Letters sent to a Gentleman at London, concerning the extraordinary Motions among a great many Children in Silesia. 'Tis very common, that as People call in question the most evident Truth, if it doth not suit their Humor, though it carry never so convincing an Air with it; so they give a most ready Consent to any thing pleasing their Fancy, though there be but a shadow of Truth attending it. So uncertain and fickle is the Judgment of Men, whilst it is bribed by Self-love, and destitute of an impartial Guide to sway and support it.

'Tis not my Design here, to lay down a long Train of Proofs and Arguments, in order to fortifie the following Account against the Reflections that might be cast upon it by People that have no Mind to believe it. I know, it is a hard Task, to convince a Man against his Will; or to inform the Judgment, whilst the Will raises nothing but Dust, to darken it. In Spiritual Matters it requires no less, than the infinite Power of God. For by this that false Liberty is captivated that hurrieth away the Soul into Evasions, Shifts, Excuses and Pretences, tending only to colour over the headstrong Unbelief of a distempered Soul, and to shake off the grating Convictions of that WORD, whic his sharper than a two-edged Sword.

Truly it seems, we have great Reason to mind and to try the Signs of these times, and not to shift off, by any Evasion, the Benefit we may receive by it. We know it is the Lord's Will, we should do so, Matth. 16. 3. Accordingly, Relations of this Nature ought

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not to be gazed upon as a Piece of News, fit to gratifie the Wantonness of our natural Wit; or as a pretty Story, to tickle the Fancy: much less ought they to be ridiculed and scoffed at as childish and trifling Contrivances. The Work of God begins generally in a low Ebb, but at it's Spring-Tide it puts the very Scoffers to Amazement and Anguish of Spirit; Sap. 5. 3. If critical Censurers should in any Respect find Fault with the Devotion of the Children; they must know, that it is no difficult Matter, to discover Faults in other peoples Religion; but far more difficult, to mend those of his own. Who would not find some little Fancies in Childrens Religion, when the Religion of old Persons hath so little TRUTH at the bottom? However let every one examine himself, whether he hath done so much to the Glory of God in his whole Life, as some of these Children in that small Compass of time they have been wrought upon? Whether he hath shewn such an unshaken Steadiness of Mind

in the Service of God, such an Eagerness and Fervency of Spirit, as these Children? Humane Reason, fired by outward Judgments, taketh now and then a wonderful Start of Devotion, and compasseth it self with Sparks of its own kindling: (Isa. 50. 11.) but no sooner is the danger past, than the devotion is past too, & the Sparks mounting up to the very Skies, fall now all on a sudden down to the Ground. Such a devotion is off and on, and only moveth with the Scene of outward Affairs that excite it. The Reason is: because it hath no inward Spring in the Soul. That Spirit is there wanting, which is a Well of Water springing up into Life everlasting. Then would to God that all the LORD's People were Prophets, and that the LORD would put his Spirit upon them

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*An Account of some
extraordinary pious
Motions among the
Children in Silesia.*

THERE comes out in Print in Germany by one Schutz, Councillour to the Count of Reuss, from time to time, an *Account of the most Remarkable Things and Occurrences*, under the Title of *Fame of Europe*: In the 74th Part thereof there is contained the following Account of the Children in *Silesia*.

As to Matters of Religion, there hath happened in *Silesia*, such an extraordinary strange thing, that I may make bold to say, the like was never heard of, not only since the be-

ginning of the Christian Church, but even since the Foundation of the World stood. In the Beginning of this Year 1708, or a little before, the Children of both Sexes, the Eldest whereof were not past 14 Years, took a Resolution, with a Devotion uncommon to such an Age, to meet every Day *Two* or *Three* times, to pray together.

These *religious Exercises*, so far as I have been able to learn, began at *Sprottau*, a Town of the Principality of *Glogau*, and spread in a very short time through all the Principalities of *Silesia*; where they are still continued to this Time. It may be, that the Rise thereof was taken from the Hours of Prayer, observed by the *Swedish* Soldiers quartered there last *Autumn*. In the Main the Children hold the following Method, though in all Places the particular Circumstances are not exactly the same.

In the Morning by break of Day, these *praying Children* meet in the

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open Fields from the Towns and Villages, and make either one *Circle*, (where nevertheless all the Boys stand close together, and likewise the Girls;) or they make two *Circles*, one of the Boys and the other of the Girls. Every Company hath chosen a Head, who generally is the Eldest and the most sensible among them. This Commander, after he hath formed the *Circle*, and orderly placed his young Congregation, stands in the midst of them, and falls with the Rest to the Ground on his Face, saying the *Lord's Prayer* with a soft Voice. Afterwards they rise and sing some Spiritual Hymns, whereof these are most commonly used: *Dearest Jesus we are here: The coming of the Son of God is certainly nigh: Thou Prince of Peace, Lord Jesus Christ.*

After the Singing of a Hymn, they kneel down, and their Head or chief Singer reads a *Psalm*, *Prayer*, or some Spiritual Verses fitting these Times, and concludes

with these Words: *The Lord bless us and keep us: the Lord make his Face shine upon us, &c.* and this whole Devotion is ended with the Song: *Now God be thanked all is finished*; and then he dismisseth them after having given Orders, to return with due Modesty and Seriousness at the usual Place and Hour. Their Hour is commonly in the Fore noon at *Eleven* a Clock, and at *Three* in the Afternoon. This he doth generally with a loving Gravity, which seems to be above the Capacity of such an Age. And since no Government can subsist long without punishing of delinquents, he uses a *Stick* or a *Rod*, wherewith he severely Chastises those that behave themselves unbecomingly; which they endure with the greatest Patience, just as if they were sworn to the Colours. 'Tis wonderful to see, what a deal of Modesty these Children express every where during the time of their Devotion: they hardly move

an Eye whilst they Sing and Pray ;
nor are they disturb'd at any thing,
though they have never so many
People of high and low Rank,
crouding in upon 'em, to behold so
uncommon a Devotion.

Their Zeal is so great, that they
often scarce sleep all Night, but im-
patiently long for break of day.
Neither doth the prohibition of the
Magistrate or of their Parents, at all
deter them from it, unless they are
kept back by Force. In some Pla-
ces they went themselves to the
Magistrates, with great assurance
and presence of Mind, earnestly
begging, that they might not be
hindred in those their religious Ex-
ercises. It happened once in the
Mountains, that a Country Fellow
locked up his Boy and Girl in the
Chamber, to hinder their running
into the fields and joining in Pray-
ers with the rest of their Company.
Under this Confinement, the Boy
turning to his Sister ; *If my Father,*
said he, won't let us come out. we will

leap out of the Window : But, replied the Girl, might not we chance to break our Necks ? No faith he, God will prevent that, and take care of us. The Father listening all this while at the Door overheard them, and fearing an unhappy step out of the Window, might make away with his Children, resolved at last to let 'em come out into the Fields to their Praying Companions. In some Places it has been observ'd, that Children kept in by force, fell ill by overmuch desire, and even some swounded away. Thus far the Account of the *Fame of Europe*.

II. *An Abstract of some Letters, giving a further Account of the Motions, stirring among the Children in Silesia.*

IT is related from *Hirschberg*, by a Letter dated the 16th of January, that both there and at

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*Kummersdorff, Grunau, and Friede-
berg, the Children keep their Hours
of Praying and Singing three times
a Day, to the Number of about
300. And altho' Orders were is-
sued from the Magistrates, to con-
fine the Children at home, yet the
Parents either would not, or could
not hinder them, but the Devotion
continued constantly with strange
concourse of People and a general
astonishment of the Spectators.
Hereupon a prohibition was sent to
the Children by three Officers of
the Town, wherein they were com-
manded, to go home upon Pain of
Punishment. But they replied:
*They did do nothing but Pray and
Sing, and for such a Cause ought not
to be punished, nor forbidden to do so.
There are, said they, so many disor-
derly doings in Ale-Houses and
Brandv-Shops which go unpunished,
and why shall we be punished on ac-
count of Praying to G. d, that he would
move the Emperors Heart, to restore
their Churches; to the end, that even**

there they might have Liberty to serve and Worship God?

There is also an Account of a like Devotion from the District of *Sagan*, to this effect: that some Roman-Catholicks, out of a Scoff or Contempt, had called the Children to their Meeting by tolling little Cow-Bells; but the Children answered: *Toll as long as you will, in time we shall get better Churches and Bells.*

Another Letter from *Hirschberg*, dated the 24th of *January*, mentions this circumstance: that the Number of the Children there, was already encreased to *One Thousand*.

At *Landshut*, the chief Priest with the Mayor, went to the Children then met in the open Fields, and asking the Reason, why they so frequently prayed? The answer was: That they prayed for the *Emperor*, to give them their *Churches again*. And when the Priest entered into a further debate with them, upstarts a little Boy a

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Shoe-makers Son of *Five Years* of Age, and lays so many Scripture-Places before the Priest, to make good his Cause, that the latter went home, not a little confounded, and puzzled at the extraordinary boldness of these young Disputers.

At *Smiedeberg*, the Captain caused Three Children to be imprisoned, and order'd his Men to fire upon them without Ball, but did not terrifie 'em in the least.

From *Kauffungen*, a Village in the District of *Lawer*, it is written by a credible Hand, that a great Number of Children in the same Place and from the Neighbourhood, were met together in a Commons or Meadow, who at every time of their convening, sung the abovementioned Hymns, and after Prayer fell flat upon their Faces, and cried: *O Dear God, we beseech thee, give us Peace and Churches!* Being once thrust out of that Place, they made straightway into the Village, and because a Church of the

Papists happened then just to be open, they went into the same, saying: *Perhaps God will give us this Church too; whereupon they began to sing and to pray.*

A certain Person of Quality met the Children in an open Field in their Devotion in a Village near *Liegniz*, who were not at all thereat put into any disorder. After Prayer was done, one of the Boys standing up, declared to the Rest, that since they confessed their Sins, and were willing to depart from 'em, God would be gracious and merciful unto them; and thus pronounced the *Absolution* like a Minister in Orders. The Devotion being ended, the Person of Quality asked the Children, what sort of Prayer-Books they had? They answered: *they had none, but prayed what God did put into their Hearts.* However, it hath been observed in other Places, that they make use also of Prayer-Books.

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Another Account mentions, that the Children in almost all the Parts of inferiour *Silesia*, were betaking themselves to a more fervent Devotion, than what is usual. Some of the Ministers were quiet as yet, but others bitterly exclaimed against it. In like Manner, that at *Liegniz*, above Three Hundred of these Children met together in the *Morning* at *Seven* a Clock, at *Twelve* at *Noon*, and in the *Evening* at *Four*. They sing Three *Lutheran* Hymns, pray one Psalm, and read a Chapter out of the Bible. The Devotion they shew, is so extraordinary, that hardly one of them moveth, whilst they are thus taken up.

There is likewise a Stirring at *Pockenheim*. The Place where they meet, is a Ditch without the City-Gate. They meet at Six in the *Morning*, and at Three a Clock in the *Afternoon*. After they have sung their Hymns, they read some Prayers out of *John Arndt* his *Gar-*

den of Paradise, a noted Book of Prayers among the *Lutherans*. 'Tis wonderful to see, how forward the very little Children are, to get up betimes in the *Morning*, going with their Lanthorns to the Place appointed for Devotion. And because their Meeting-Place is made very dirty by Snow, Rain, and the Concourse of People; they have made themselves little Benches to kneel on. If one of the Children comes too late, finding others singing and praying already, 'tis strange to see, with what haste it makes up to the rest, striving and struggling to get in. A Miller, out of Compassion, has made 'em a Desk to lay their Books upon. A great Number of People flock together every Day to hear 'em, especially on *Sundays* and *Holy Days*. They have observ'd above a Thousand Persons upon the Wall and about the Children, and many melt into Tears at so affecting a Sight. 'Tis likewise remarkable, that Old and Young,

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whilst these Devotions have been set up in those Parts, have visibly changed their Lives and Conversation; so that Ale-Houses and other sinful Diversions are but little frequented, since People have begun to attend these extraordinary Exercises, and to spend that time in the great Concern of their Soul, which they used to trifle away over a Pot of Ale.

There is also an Account from *Breslaw, Feb. the 4th*, that in several Places thereabouts, Children of *Six till Ten Years of Age*, had agreed, incessantly to cry to God, that he would be pleased to put a Stop to the overflowing Wickedness of this Age. The Magistrates ordered to beat them away, but they chose another Place, and surrounded it with Rails, to perform their Prayers without Disturbance. About *Three Hundred* Children have already kept their Meeting every Day, and sometimes in the Afternoon stayed *Five Hours* to-

Other Letters from *Hirschberg* say, that in *Frideberg*, above *Three Hundred* Children have had their Meetings Three Times a Day in the Market-Place. The Clergyman of that Town, who is a *Papist*, sent the Hangman to disperse 'em and whip them away. The Man coming near the Place of Devotion, and seeing the Children in so serious and kneeling a Posture, he felt this Thought arising within him: *Thy Business is, to punish and to restrain the Wicked; and why then shouldst thou lay hand on these harmless Creatures, that do nothing but sing and pray?* So he came back into the City, highly moved at so wonderful a Sight, and without effecting what he was sent for.

In a Letter without Date we had, that Two Days before this Letter came away, the Children at *Prausnitz*, little *Peterwitz*, *Elgud*, little *Krotsh*, *Hirckwitz*, had begun the like Devotion.

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In another inclosed Letter we had the following Observations:

' We see here with Wonder and Astonishment how many loose, idle and wicked Children shake off their wonted Corruptions, being all at once wrought into an obedient, quiet and sober Temper. And whereas Young and Old are apt to find out all Manner of Shifts and Evasions, to colour over their beloved Sins, or to *excuse* 'em; these on the contrary *accuse* themselves, and deplore with Tears in their Eyes the Wickedness of their former Life. Nay, it has been observ'd, that some of the worst, become now the most promising, and even the Heads of the reforming Company of Children.

They write from *Breslaw, Feb.* 24. that there the Children did meet in numerous Companies without the Town, with Thousands of People to behold 'em. Once there were no less than *Forty* Coaches with Gentry attending the

Children. The Boys stand in one Circle, and the Girls behind them making another. They were here-upon ordered to repair to the Churches, and some of the Clergy appointed to pray with 'em. One Day they came before a Church Door desiring to be let in. The Rector bid 'em to go to *St. Christophers Church*, where others were already. But they told him: They belong'd to this Church; for being christened in it, and once to be buried here; (which the Minister wou'd hardly suffer to be done at *St. Christophers*) therefore they wou'd go to Prayers in their own Church. But he did not only forbid 'em the Church, but caus'd 'em also to be turn'd out of the Church-yard, where they had begun to pray. Hereupon the Children asked, *Why he would not suffer 'em to pray in the Church-yard, and yet suffered 'em formerly to play with Marbles and Balls in the very same Place?* However, they were forced to

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retire. From thence they went into a
 Place, which the *Clothiers* had hired
 from the Hospital to dry their Cloth
 in: But Mr. *Rector* sent thither to
 clear that Place likewise from this
 little Congregation. At last they
 went into a Place not belonging to
 the Clergy, where they perform'd
 their Prayers till the 6th of *March*.
 The Magistrate hearing of all this,
 sent for the chiefest amongst the
 Clothiers, (since it were generally
 Clothiers Children,) & ordered them
 to let the Children meet once more
 at their usual Place, & tell 'em, they
 shou'd go to Church for the future,
 where one of the *Quiristers* shou'd
 always pray with them; which
 they did accordingly. But the
Quirister shewing but little De-
 votion in his Prayer, the Children
 complained of it; therefore one of
 the Ministers was appointed to be
 present. But the Children did not
 like him neither, he being too
 short in his Prayers.

III. *An Abstract of a printed Account, concerning these Motions.*

THE Magistrates of *Breslau* and the Prelate of the *Sand-Church* without the Gates of the City, summoned a great many Children together with their Parents to appear before them. Having examined both Parties, they received so solid and sensible an Answer, that they were surpris'd at it. The praying Children have chosen themselves a *Head*, whom they call *Primas*. 'Tis he, that reads to them the Chapter and the Prayers standing. They pay such a Reverence to him, as if he was a Minister; and now the *Popish* as well as *Lutheran* Children come to join in these Prayers. They were forbidden to appear without the Gates, and the Parents ordered upon great Penalties, to keep 'em

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at home; but all to no Purpose. For they presently met at another Place, where Thousands of People went to see 'em. At last the Magistrate gave Orders, that the Church should be opened and a Minister appointed to assist at their Devotion. Thus much out of the *printed Account*, to which we add,

IV. *Certain Characters, drawn from the foregoing Account and evidently proving, that this Work in the main is from a good Spirit. This is taken out of the aforesaid Fame of Europe.*

WHilst I am writing this, continues the aforesaid Author, an *Apologetick Discourse* is sent me of one who writes in Favour of the Children and their Way of Worship. The *Characters*

which are laid down therein are these:

(1) That in a Weeks time this Motion spread over all the Five Principalities of *Silesia*; so that in a humane Way, it was impossible, that the Children should move one another thereunto.

(2) That so little Children of 5 or 6 Years, or at least of an Age full of inconstancy and fickleness, were moved in a manner as is hardly to be found in any one Child, much less in so vast a Number.

(3) That there is such a Harmony amongst those Children, as is hardly to be met with in any Town or Village, much less in several Principalities.

(4) That in the Main they observe the same *Method*, though they did not agree upon it beforehand.

(5) That between the Hymns which they Sing, and Portions they Read, there is such a Connexion and Harmony, that the Choice thereof

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thereof is above the Capacity of Children.

(6) That contrary to the usual sickleness of Children, they express a steady devotion and composedness of Mind, though they might be disturbed several Ways, especially by the great concourse of People.

(7) That very Raw People, as Country-Fellows and Soldiers, looking on their Devotion, were powerfully affected and moved, even to shed Tears.

(8) That many aged and grown People have been reclaimed; so that they resort no more to Places of drinking & of vain diversion; shewing since that time several signs of a sincere Reformation, attended with other good Motions.

(9) That their fervour is so extraordinary great, that it visibly appears not only in the whole performance of their Prayers, but also in this, that they matter it not wherever they Kneel, let the Place be never so foul and dirty.

(10) That no Opposition is able to divert them from their Devotion.

(11) That they meet, though the Weather be never so foul.

(12) Though some were locked up, they nevertheless used their utmost Endeavours to meet the Rest; and therefore according to some Letters, they leap'd out of the Windows, or crept through the holes of the Stoves.

(13) When at *Ligniez*, they were not suffered to go out of the City, they met in the Market-place, and performed there their **Prayers**, with an assurance uncommon in Children.

(14) They are not against the *publick Worship*, but rather pray for the Restoration of Churches; and in their Prayers, they demand nothing but what is agreeable to the Word of God.

(15) That they do not pray out of bare *Formality*, but for a *real Reformation of their Lives*, and that they encourage one another there-

(16.) They meet twice or thrice every Day, and sometimes very early before it is Light, and sometimes they continued at their devotions three Hours, and according to some informations, five Hours.

(17.) They keep very good *Order* at their Going home, taking one another by the Hand, and walking Two and Two in good Manners and Decency.

(18.) Even at Home, and any where else, they are very quiet, and modest.

(19.) The Executioner being sent to disperse 'em, finding them praying upon their Faces, went back with Tears in his Eyes, and told his Superiours, he could do them no harm, because they did do nothing but pray.

(20.) *Papish* Priests, that opposed the Children in the Beginning, seeing their Behaviour, were at last convinced of the Soundness of their Worship, and let them alone.

(21.) Other prudent and experienced Persons, which in the Beginning looked upon it as meer childish Pastimes, have been convinced, by the serious Conduct of the Children, that it must needs proceed from an Impulse of an higher Principle.

The Conclusion is: That wherever these *Characters*, or at least the chief and strongest of them are found, *the thing must be judged good and divine*, at least so long as nothing appears to the contrary. Neither doth it follow, that, if perhaps some Irregularities in Tract of Time should mingle with these Spiritual Operations; therefore the first Motion was not of God neither: It happens too often, and that even to aged People, that they *begin in the Spirit and end in the Flesh*. Nor would it be a Prejudice to these Characters, if in some Places, Faults and Disorders should creep in among 'em. Or do we think it will hold, to say:

that there is nothing of God in a Matter subject to some Imperfections. One thing to be found Fault with is indeed, that they write from one Place, that the Children had carried Stones together, with a Design to defend themselves, if any one should offer to disturb 'em in their Prayers. But it is plain, that our Saviour's own Disciples were *for commanding Fire from Heaven* to destroy their Enemies; so that the Lord rebuked them and put them in Mind, *what Manner of Spirit they were of*. St. Peter was forward enough, to make Use of the *Sword* when things went cross. These therefore that perswade Children to Excesses of that Nature, are more accountable for such disorderly Doings.

Nor doth it follow, that the thing must be bad, because some Clergymen disapprove of it: for it must be enquired into, whether they have sufficient Reason for it. When the Children cried in the

Temple, and said *Hosanna*, the Priests and Scribes *were fore displeased*, Matth. 21. 15. And nevertheless the Lord looked upon it, as the Fulfilling of the Scripture. Prudence must be used in this Affair, that on one Hand, by untimely Commendation, the Children might not be inspired with a secret Pride on Account of their Devotion; and on the other Hand, their Mistakes be so mildly corrected, that the good Motions be not rooted out, nor their Love to Prayers quenched. In short: if the Children do not perform it well and godly enough, and if Faults are discovered in their Prayers, the old ones may look to themselves, and see to do better; that so they may set a more compleat Pattern before their Eyes, and so really teach 'em, that one ought not to trifle in the great Concern of Religion.

It hath also been observed, that these Children are now more wil-

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ling than ever, to go to School.
 And it is as remarkable, that about
Shrove-tide, when aged People, by
 pampering their Bellies, made a Sa-
 crifice of their Souls to the Devil,
 these Children redoubled their Vigor
 in praying & singing, to give Check,
 as it were, to the head-strong Vices
 of that time. So that one might
 justly say: that at that time old
 People turned young wanton Child-
 ren, and Children became grave
 and pious old Men. 'Tis no less
 remarkable, that wherever the
 Children are asked, who put them
 upon this Devotion, or who ad-
 vised them to it? They answer:
 no Body put them upon it, *but*
they did it of their own Accord. If
 they be further asked: What they
 thus did sing and pray for? They
 answer: *for Peace, and for the Re-*
covering of their Churches. They
 also report, that in one of the chief-
 est Cities of *Silesia*, a Jew's Girl
 getting among 'em, offered to
 make one of their Company: but

the Christian Children bid her be gone, as not belonging to them. However, the young Jewess unwilling to be put by, *Christ*, saith she, *died as well for me as for you:* and by these Words the other Party was induced to suffer her amongst them; at which she said, *she found now that God would convert and save Jews and Heathens.* So far the Words out of the *Fame*.

Dr. *Newman*, chief Minister at *Breslaw*, hath published his Opinion of this extraordinary Business; and though he passes no very favourable Judgment upon it, nevertheless his very Expression is enough to raise any ones Admiration about it. His Words take as follows: " God is pleased to visit
" our Country in such a Manner
" as was never heard of. For
" what a strange and unaccountable
" thing is it, that Children of a
" whole Country should rise, and

“ shew their Disobedience therein,
 “ that they will pray in spight of
 “ all Opposition; that they will
 “ pray in the Eyes of all the World;
 “ and that they will pray more
 “ than can be desired or allowed
 “ of: whereas commonly Child-
 “ ren must be compelled to pray
 “ with a great deal of Labour.
 “ The thing is so hard, and con-
 “ trary to common Sense, that
 “ no Man with all his Power and
 “ Cunning could have been able
 “ to produce such a universal In-
 “ surrection for Prayer, such an
 “ uncommon Zeal to Pray,
 “ that Children forget their very
 “ Eating and Sleeping, some wa-
 “ king almost all Night, out of
 “ an eager Impatience; and some
 “ fasting till Night, that they
 “ may be the better able to pray.
 “ So much Patience in Frost and
 “ Cold, and in the most trouble-
 “ some Weather; such an un-
 “ shaken Constancy, Modesty and
 “ Order observed by most of

“ them at their Hours of Pray-
 “ ers ; the ready Obedience they
 “ yield to their Companions, ru-
 “ ling sometimes over them, se-
 “ verely enough ; the earnest De-
 “ votion of most of them, the like
 “ wherereof is scarce met with a-
 “ mongst old People ; the *Answers*
 “ made by some, when they were
 “ called to an Account, so that
 “ one had Cause enough to won-
 “ der at their Sense and Under-
 “ standing ; their sending Depu-
 “ tations and Messages to the Ma-
 “ gistracy and to the Clergy, for
 “ having Advice and Assistance ;
 “ and at last, the never heard of
 “ Zeal and Anguish, even to the
 “ swoounding away of some, when
 “ kept by Force from their Hours
 “ of Prayer. All these things are
 “ so unusual in Youth, and so
 “ strange in my Eyes, that *I must*
 “ leave it to God's Judgment, and sus-
 “ pend my own.

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